Clergy MANUAL

The
EPISCOPAL CHURCH in
CENTRAL PENNSYLVANIA

CLERGY MANUAL
Policies and Procedures
The Episcopal Diocese of Central Pennsylvania

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1. INTRODUCTION

Welcome Message

Greetings in the name of Jesus!

This clergy handbook has been prepared in response to requests by our clergy for guidance on matters of diocesan policy, practice and participation in our common life. I hope that the content of this handbook will be received in the spirit that it is intended -of graciousness- and that it accomplishes its goals: to encourage clarity and improve communication.

The work of serving as a clergyperson in God's Church is demanding, humbling, joyful, unpredictable, emotional, frustrating, exhausting and exhilarating. To have clarity on the expectations for our common life and ministry in our individual parishes is one of the ways that, as your bishop, I can care for you as you do your work. It also gives me confidence that our congregations and missions –and the people who serve them- are operating in health and wholeness.

As with any set of "operations and procedures," there are sure to be situations and incidents that fall outside of the parameters set in this booklet. I would encourage you to open a conversation with me if you find the need to deviate from the practices in this guide, and to do so knowing that a conversation, grounded in trust and mutual respect, is the best way to achieve understanding and appreciation for each other and specific ministry contexts and practices. My door is always open and my cell phone is rarely turned off. I want to hear from you.

I am very grateful for all that you do, to the glory of God, in your individual parishes and in our diocese. This is challenging work and in doing it, we receive blessing upon blessing. Thank you for saying "yes" to God and to the Church.

I also offer thanks to those who helped to assemble this guide, including The Rev. Daniel Morrow, Canon for Congregational Life and Mission.

May your ministry in our diocese be fruitful and blessed.

+Audrey

Participants in the Clergy Handbook Committee:

The Rev. Canon Dan Morrow
The Rev. Jeffrey Packard
The Venerable Jane Miron
The Rev. Amy Welin
The Rev. Jennifer Mattson
The Rev. Veronica Chappell
The Rev. Howie Sasser
The Very Rev. Robyn Szoke-Coolidge
Canon Chad Linder
Canon Alexis Guszick

Diocesan Structure

The Episcopal Diocese of Central Pennsylvania is made up of seven convocations, divided geographically across central Pennsylvania. Each Convocation has a convenor and an assistant convenor who help to guide convocational meetings and communicate regularly with delegates to our diocesan convention. All clergy who are serving in a congregation are required to attend convocation meetings and diocesan convention. Below you will find a list of the parishes in each convocation.

Altoona: St Luke's, Altoona; St. James, Bedford; St. John's, Bellefonte; Chapel of the Good Shepherd, Hawk Run; Holy Trinity, Hollidaysburg; St. John's, Huntingdon; St. Mark's, Lewistown; St. Paul's, Philipsburg; St. Andrew's, State College; Holy Trinity, Tyrone

Harrisburg: Mt. Calvary, Camp Hill; St. John's, Carlisle; Trinity, Chambersburg; St. Andrew's in the City; St. Andrew's in the Valley; St. Paul's, Harrisburg; St. Stephen's Cathedral; All Saints, Hershey; St. Luke's, Mechanicsburg; Nativity/St. Stephen's, Newport/Thompsontown; St. Andrew's, Shippensburg

Southern: Calvary, Beartown; Transfiguration, Blue Ridge Summit; Prince of Peace, Gettysburg; All Saints, Hanover; St. Mary's, Waynesboro; St. Andrew's, York; St. John, York; Christ Church

Susquehanna: Christ Church, Berwick; St. Paul's, Bloomsburg; Christ Memorial Church, Danville; St. Andrew's, Lewisburg; Christ Church, Milton; Church of the Resurrection (Mission), Mt. Carmel; St. Mark's, Northumberland; All Saints, Selinsgrove; St. Matthew's, Sunbury

West Branch: St. John's in the Wilderness, Eagles Mere; St. James, Exchange; Church of Our Savior, Montoursville; Church of the Good Shepherd, Upper Fairfield; All Saints,

Williamsport; Trinity, Jersey Shore; St. Paul's, Lock Haven; St. James, Muncy; Christ Church, Williamsport; Trinity Pro Cathedral, Williamsport

Lancaster: Bangor Church, Churchtown; St. Paul's, Columbia; St. Edward's, Lancaster; St. James, Lancaster; St. John's, Lancaster; St. Thomas, Lancaster; St. Paul's, Manheim; St. John's, Marietta; Hope Church, Mount Hope; St. Luke's, Mount Joy

Committees and Commissions

In this Section, you will find a partial list of the Committees and Commissions of the Diocese. Please consult our diocesan website as well, where you will find the most up to date information.

Council of Trustees
The Council of Trustees shall be composed of the following members, all of whom shall be entitled to vote: the Bishop, the Bishop Coadjutor and Suffragan Bishop, if there be such, the Administrative Officers, the Chancellor, the Secretary, the Treasurer, the Registrar, the President of the Standing Committee, the Presiding Officer of the Episcopal Churchwomen, a representative of the Youth Advisory Board, and the seven Convocation Convenors in office at the time, and six members elected by the Annual Convention. Those elected by Annual Convention shall be elected as follows: three shall be presbyters or deacons canonically resident in this Diocese and three shall be lay persons, one from each Order to be elected annually for three-year terms.

(from DIOCPA) CANON III: Council of Trustees for the Mission of the Diocese

SECTION 1. There shall be a Council of Trustees for the Mission of the Diocese ("Council"), which shall have the following powers and duties:

A. The Council shall hold title to all real estate and other assets owned by the Diocese and shall have full power to deal with said real estate and assets after consultation with the Bishop. In addition, the Council shall possess all other powers and duties granted by law to a Pennsylvania nonprofit corporation.

B. The Council shall report to the Annual Convention and shall be the governing body of the corporate and fiscal affairs of the Diocese. The Council shall carry out the program and work of the Annual Convention when said Convention is not in session and shall perform such other responsibilities as normally assumed by a board of directors of a nonprofit corporation in accordance with the laws of the Commonwealth of Pennsylvania, and consistent with the Constitution and Canons of the Episcopal Church and of this Diocese.

C. The Council shall have power to make such by-laws, rules, policies, and procedures as it may, from time to time, deem necessary or expedient for its governance, provided that they are not repugnant to the constitution and laws of the United States or the Commonwealth of Pennsylvania or to the constitution and canons of the Episcopal Church or this Diocese.

SECTION 2. Membership of the Council of Trustees The Council of Trustees shall be composed of the following members, all of whom shall be entitled to vote: the Bishop, the Bishop Coadjutor and Suffragan Bishop, if there be such, the Chancellor, the Secretary, the Treasurer, the President of the Standing Committee, the Canon for Finance and Operations, the presiding officer of the Episcopal Churchwomen, a representative of the Youth Advisory Board, the seven Convocation Convenors and their Assistant Convenors, in office at the time, and three clergy members and six lay members elected by the Annual Convention for staggered three-year terms.

SECTION 3. Governance and operations of the Council

A. The Bishop, or the Bishop's appointee, shall preside at all meetings of the Council of Trustees.

B. The Council shall meet not less than four times annually upon dates fixed by itself.

C. A quorum for the conducting of business shall be a majority of the elected Trustees including the Convocation Conveners and Assistant Conveners.

Commission on Ministry

The Commission on Ministry assists the Bishop in determining present and future needs for ministry in the Diocese and in overseeing the work of the discernment process. Members are appointed by the Bishop and affirmed by the Annual Convention of the Diocese. An overview of the discernment process, all of the forms needed for the process, and the most recent press releases from the Commission on Ministry can be found on our diocesan Website.

Canonical Precedent for the Commission on Ministry

Title III, Canon 2 of the Constitution & Canons of the Episcopal Church outlines the specific roles of the Commission:

- Sec. 1. In each Diocese there shall be a Commission on Ministry ("Commission") consisting of Priests, Deacons, if any, and Lay Persons. The Canons of each Diocese shall provide for the number of members, terms of office, and manner of selection to the Commission.
- Sec. 2. The Commission shall advise and assist the Bishop:
    - (a) In the implementation of Title III of these Canons.
    - (b) In the determination of present and future opportunities and needs for the ministry of all baptized persons.
    - (c) In the design and oversight of the ongoing process for recruitment, discernment, formation for ministry, and assessment of readiness therefore.
- Sec. 4. The Commission may establish committees consisting of members and other persons to report to the Commission or to act on its behalf.
- Sec. 5. The Bishop and Commission shall ensure that the members of the Commission and its committees receive ongoing education and training for their work

Finance Committee

The Finance Committee of the diocese, chaired by the Diocesan Treasurer, works in collaboration with other committees, boards, the diocesan staff, the Bishop and especially the Canon for Finance and Operations to aid in the carrying out the mission of the diocese as it relates to funding, fiduciary responsibility, and oversight of diocesan funds and/or investments. The Finance Committee is a committee of the Council of Trustees.

TITLE I. Administration of the Diocese
CANON III. Council of Trustees for the Mission of the Diocese
SECTION 6. Powers and Duties of the Finance Committee

A. It shall be the duty of the Finance Committee to maintain general supervision of the financial affairs of the Diocese; to secure simplicity and accuracy in the collection and disbursement of all funds; to prescribe good financial practices for the Diocese and its congregations; to determine whether to authorize any congregation to utilize an audit committee in lieu of an independent audit or review; to create and supervise an Investment Subcommittee of the Committee composed of such persons (who need not be members of Council or of the Committee, who shall serve at the pleasure of the Committee); and to foster cooperation among the various officers, trusts, and boards of the Diocese. To carry out its purpose, the Finance Committee shall establish its own rules, keep a record of its meetings, and make a report at each meeting of the Council. It may also make such recommendations as it may deem proper to the Council.

B. The Finance Committee shall act as advisor to the Bishop and Treasurer in financial matters, and, upon request, as advisor to the individual congregations in this Diocese. The Committee shall present to the Council a budget of anticipated receipts and expenditures of the Diocese for the coming year which, when approved by Council, shall be presented to the Annual Convention. Upon approval of Convention, such budget shall constitute the budget of the Diocese, as well as authorization for the appropriations and disbursements set forth therein.

C. After approval of said budget, the Finance Committee shall determine the Fair Share portion of the budget to be paid by each congregation in accordance with the method approved by Convention for allocating such budget. The Council shall have the authority to make necessary revisions in the budget after adoption by Convention.

D. Current funds for special purposes may be created from time to time, in which event such purpose shall be honored. Such funds may be created by will, gift, canon, or resolution.

E. The Finance Committee shall have the authority to authorize and empower the Treasurer of the Diocese to borrow, from time to time, such funds as may be required to meet the financial obligations of the Diocese. Such borrowing may be made upon a note made in the name of the Diocese, and the Treasurer may pledge, as security therefore, the securities in the custody of the Diocese.

F. The Finance Committee shall have authority to administer the endowment funds of the Diocese in accordance with the Canons of the Episcopal Church and of this Diocese. Funds belonging to congregations or institutions of the Diocese may be added,

from time to time, to the endowment funds of the Diocese for purpose of administration, in accordance with rules promulgated by the Finance Committee. Such funds may be withdrawn at the written request of the owner, in accordance with said rules. The income shall be paid to the owner and shall not be subject to the control of any Convention.

G. Endowment funds for special purposes may be created from time to time, in which event that purpose shall be honored. Such funds may be created by will, gift, canon, or resolution.

Disciplinary Board

The Disciplinary Board is a canonically mandated board that assists the Bishop and the diocese in matters relating to clergy discipline. The canons relating to this board can be found below.

CANON III: Ecclesiastical Discipline: Disciplinary Board

SECTION 1.

A. Charges for which a Member of the Clergy may be made to stand trial are contained in the National Canons of the Episcopal Church.

B. The mode and manner of submitting information concerning Offenses, investigating, preparing reports and referrals and conducting hearings shall be as established in the national Canons of the Episcopal Church.

SECTION 2. There is hereby established a Disciplinary Board in and for the Diocese of Central Pennsylvania.

SECTION 3. The powers, duties, and procedures of the Disciplinary Board established under Section 2 and the definition of terms used herein shall be governed by Title IV of the national Canons of the Episcopal Church as revised in August 2009, and shall be effective July 1, 2011.

SECTION 4.

A. The Disciplinary Board shall consist of members of the Clergy and laypersons. All members of the Court must be persons canonically resident within the Diocese.

B. At each Annual Diocesan Convention three persons shall be elected to serve on the Disciplinary Board for a term of three years. Persons elected shall be from each Order as required to maintain the required complement of the Disciplinary Board.

C. No member of the Disciplinary Board shall be eligible to serve concurrently on the Standing committee or Finance Committee.

D. Vacancies occurring within the membership of the Disciplinary Board shall be filled by a majority vote of the remaining members of the Court. A person elected to fill a vacancy must be from the same Order as the person being replaced. Vacancies must be thus filled within four months of notification of the vacancy unless sooner required by other provisions of the National or Diocesan Canons.

E. Within 60 days following each Annual Diocesan Convention, the members of the Disciplinary Board shall elect, from among themselves, by majority vote, one person to serve as President for a one-year term.
F. Within four months following each Annual Diocesan Convention, the members of the Disciplinary Board shall appoint a duly licensed attorney to serve as Church Attorney for a one year term.
G. All persons elected or appointed under this section are eligible to be reelected or re-appointed upon the expiration of their terms.

Episcopal Home
The Episcopal Home is a non-profit personal care facility for older Americans located in the heart of Shippensburg, Pennsylvania. The Bishop serves on the board and the Home is a mission of the Diocese. For more information please visit www.episcopalhome.com

Social Justice Network
The Social Justice Network Ministries include Prison Ministry, Feeding Ministries, Ministry to the Homeless, Refugee Ministry, Anti-Racism, LGBTQ Issues, Environmental Justice, Peace and anti-violence, Housing Justice, Health Care Access/Justice, and Opioid Addiction.

The Social Justice Network (SJN) was created by the Diocesan Council of Trustees for the purpose of bringing together information and resources for Peace and Justice ministries throughout the Diocese. We want to hear about the good work that parishes and Diocesan committees are doing and we want to be able to connect people doing this work with resources (training, information, communication, grants) to help them. The basis of all of this important work is Our Lord's call in Matthew 25:35-36 'for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' The SJN meets four times a year approximately one-to-two weeks prior to each Council of Trustees meeting

Standing Committee
Article IV of the Constitution and Canons of The Episcopal Church require that "In every Diocese, a Standing Committee shall be elected by the Convention." The responsibilities of the Standing Committee are very broad and involve every aspect of the church. The Standing Committee functions as the "Bishop's Council of Advice," and in the absence of a Bishop is the ecclesiastical authority in the diocese. A bishop's election cannot be confirmed without the consent of the majority of the Standing Committees in the Episcopal Church, nor can a Deacon or Priest be ordained without the consent of the Standing Committee. In matters of property, the consent of the Standing Committee is required before any church property can be bought or sold.
In the Diocese of Central Pennsylvania, the Standing Committee comprises six members from the clergy order (two of which may be deacons) and six members from the lay

order. Members are elected at the Diocesan Convention for a term of three years, although they may be elected for a further three-year term to run consecutively.

Youth Committee
The Youth committee is a part of the Stevenson School for Ministry, Cross Generational Team for the Diocese of Central PA. The youth are a group of teenagers with many different backgrounds and many different gifts and talents. A few times a year they gather together in worship and fellowship, fun and laughter, music and praise. In one weekend a bond is created, a bond that will last a lifetime. They make lifelong friends and we create a lasting relationship with each other and God.

Mary Ellen Kilp is the chair and is the contact for all youth ministry mekilp@yahoo.com Theda Tallman, presently is the co-chair and is also the contact for youth ministry information mrsjdt@msn.com

Youth Ministry web page for registration https://diocesecpa.org/youth/ .

Calendar of Annual Diocesan Events
Clergy Council Meetings are held every other month October – July, as follows:

1st 10am Altoona	3rd 10am Northern Tier	4th 10am Susquehanna
2nd 10am Southern	3rd 2pm West Branch	4th 2pm Harrisburg
2nd 1pm Lancaster		

Specific dates and locations for the next year's meetings are sent out by the Bishop's office in August.

Clergy Reaffirmation of Vows is held annually during Lent (specifics TBA).

Easter Holiday – the Diocesan office is closed from Maundy Thursday to Easter Monday for the Easter Holiday.

January

Deacons' quarterly meeting with the Bishop	4th Wednesday 5:30pm
Vital and Effective Leadership Institute (VELI)	2nd Tuesday
New Year's Day – Diocesan Office Closed	
MLK Jr. Day – Diocesan Office Closed	

February

Standing Committee	1st Tuesday 2:00pm
VELI	2nd Tuesday AM
Commission on Ministry (COM)	2nd Tuesday 1:00pm
Happening Youth Event	
Stevenson School Orientation for Spring Semester	
Absalom Jones Service	
Presidents' Day – Diocesan Office Closed	

March

Standing Committee	1st Tuesday
Stevenson School for Ministry Discovery and Inquirers Day	
Council of Trustees (COT)	1st Thursday 2pm
VELI	2nd Tuesday AM
COM	2nd Tuesday 1:00pm
New Beginnings Youth Retreat (Middle School age)	

April

Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday
Deacons' quarterly meeting with the Bishop	4th Wednesday

May

Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday
Clergy Conference	
Spring Convocation Meetings	
Memorial Day – Diocesan Office closed Friday before Memorial Day & Memorial Day Monday	

June

Standing Committee	1st Tuesday
COT	1st Saturday 10am
VELI	2nd Tuesday
COM	2nd Tuesday
Spring Convocation meetings	

July

Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday
Deacons' quarterly meeting with the Bishop	4th Wednesday

Independence Day – Diocese Office closed on July 4th

August

Bishop's Annual Leave	to Labor Day
Episcopal Home Sunday	1st Sunday
Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday

September

Standing Committee	1st Tuesday
COT	1st Thursday 2pm
VELI	2nd Tuesday
COM	2nd Tuesday

ECW Retreat
Fall Convocation meetings
Labor Day – The Diocesan office is closed the Friday before Labor Day & Labor Day Monday

October

Fall Convocation meetings	As scheduled
Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday
Annual Diocesan Convention	3rd Saturday (incl. Fri PM)
Deacons' quarterly meeting	4th Wednesday

November

ECW Annual Meeting	1st Saturday
Standing Committee	1st Tuesday
VELI	2nd Tuesday
COM	2nd Tuesday

Thanksgiving - Diocesan Office Closed Thursday and Friday

December

Standing Committee	1st Tuesday
COT	1st Saturday 10am
VELI	2nd Tuesday
COM	2nd Tuesday

Christmas – Diocesan Office Closed Noon Christmas Eve through New Year's Day

DIOCESE OF CENTRAL PENNSYLVANIA STAFF

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www.diocesecpa.org www.facebook.com/diocesecpa www.twitter.com/diocesecpa
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NAME/TITLE	CONTACT INFORMATION	GO TO FOR…
The Rt. Rev. Audrey Scanlan XI Bishop	ascanlan@diocesecpa.org Office: 717-236-5959 ext. 1102 Cell: 860-866-7412	Clergy care; Deacon assignments; leadership development & programming; sabbaticals/cont. ed.; COT; canons, chancellors; Prayer.
Ms. Carolyn Joy Patterson Bishop's Assistant & HR Administrator	cpatterson@diocesecpa.org Office: 717-236-5959 ext. 1101 Cell: 717-736-3600	Scheduling Bishop's appointments, visitations & meetings; clergy licensing; marriage approvals; Letters Dimissory; clergy & lay benefits, SGC Clearances
Mr. Chad Linder Canon for Finance & Operations	clinder@diocesecpa.org Office: 717-236-5959 ext. 1107 Cell 717-968-5550	Budget; Investments (State Street Financial contact person); Fair Share; Parochial Reports, Grants & Loans, Insurance
Ms. Barbara Hoffman Financial Assistant	bhoffman@diocesecpa.org 717 236-5959 ext. 1113 Cell: 717-319-7301	Assist Canon for Finance & Operations; process accounts payable; receive and process checks;
The Very Rev. Robyn Szoke-Coolidge Dean of Stevenson School for Ministry (SSFM)	rszoke@diocesecpa.org Office: 717-236-5959 ext. 1112 Cell: 717-315-8088	SSFM course information; leadership training; Christian Education/teacher training; Children, Youth & Young Adults ministry
The Rev. Shawn Strout Assistant Dean for Student Affairs, SSFM	sstrout@diocesecpa.org Cell: 202-288-6442	Course registration; management of Moodle platform; student relations
The Rev. Daniel (Dan) Morrow Canon for Congregational Life & Mission	dmorrow@diocesecpa.org Office: 717-236-5959 ext. 1109 Cell: 971-258-4258	Congregational life, including: parish development, clergy & parish transitions; missional engagement
Ms. Alexis Guszick Canon for Communications & Events	aguszick@diocesecpa.org Office: 717-236-5959 ext. 1108 Cell: 717-413-7875	Management of diocesan communications: website management, publishing Digest, parish news and events
Ms. Deborah (Debbie) Robelen Receptionist, Diocesan Archivist & Registrar	officemailbox@diocesecpa.org 717-236-5959 ext. 1100 Cell: 717-877-7466	Front desk management; lay licensing certificates; intake & preservation of historical records; recording official acts (e.g. ordinations)
Ms. Brenda Scott Major Diocesan Events Coordinator	bscott@diocesecpa.org 717-236-5959 ext. 1110	Diocesan Annual Convention & Clergy Conference event management, including registration, lodging, special needs etc.
Ms. Shannon Pedersen Diocesan Events Coordinator & Assistant to Canon for Congregational Life & Mission	spedersen@diocesecpa.org 717-236-5959 ext.	Managing all aspect of Diocesan events, including registration, lodging, special needs etc. Administrative assistance, editing and creating materials for Congregational Life & Mission

DIOCESE OF CENTRAL PENNSYLVANIA COMMITTEE LEADERS

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NAME	COMMITTEE	CONTACT INFORMATION
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Ms. Deborah McCloskey, Treasurer	Finance Committee	deborahfayemccloskey@yahoo.com
The Rev. Carenda Baker	Clergy Wellness Group	rector.trinitychambersburg@gmail.com
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The Rev. J. Patrick Peters	Ecumenical Officer	jpp001@earthlink.net
Ms. Mary Ellen Kilp	Children & Youth Committee	cpayouthcom@gmail.com
The Rev. Linda Watkins	Social Justice Network	rector@stmaryswaynesboro.org
Mr. Kevin Barron Ms. Marion Schwartz	Eliminating Institutional Racism Taskforce	kevinwbarron@gmail.com kmarsch09@gmail.com
Mr. Gerry Garber	Refugee Resource Group	phillies75@comcaast.net
The Rev. Wanda Kloza, Deacon	Feed My Sheep	deacon.wanda@gmail.com

2. CLERGY

***Expectations* - moral character, deportment, life and discipline and wellness**

Serving as a clergy person in God's Church is both an act of servant leadership and an occasion to receive respect and honor from those whom we serve just by virtue of our office. At Celebrations of New Ministry we say, "O Lord my God, I am not worthy to have you come under my roof, and yet, you have called your servant to stand in your house, and to serve at your altar." (BCP 562) At the ordination of a deacon, we pray for the candidate to be "modest and humble, strong and constant…" (BCP 545), at the ordination of both deacons and priests, the bishop examines the candidates asking them if they will "do their best to pattern their life (and that of their family, household or community) in accordance with the teachings of Christ… and to be a wholesome example to (their) people," (BCP 532) and in the consecration of a bishop, we pray that s/he will "present before (God) the offering of a pure and gentle, and holy life." (BCP 521)

Clergy are expected to serve as models of the moral and ethical life, and to be servant ministers, following the example of our Lord Jesus Christ.

The Discipline of the Spiritual Life

The patterning of one's life as a clergy person includes regular prayer and study, work, recreation, and service. It is especially important for spiritual leaders to be actively engaged in a spiritual relationship with God through prayer, meditation, spiritual direction and reflection. It is expected that all clergy people in our diocese will have active prayer lives and a regular pattern of reading and studying God's Holy Word.

The discipline of a daily prayer life grounds the rest of a clergy person's life in ministry. Some find a regular practice of reading the Daily Office to be a solid and rewarding spiritual practice for all seasons. Others are better fed by alternating between practices that may include- but are not limited to- Contemplative prayer, Centering Prayer, *Lectio Divina*, fasting, journaling, or more kinesthetic practices of prayer like walking meditation, hiking, or using prayer beads or a labyrinth. The goal is to be nourished in a living relationship with God; there are many ways to achieve this. If you are feeling "stuck," a conversation with your spiritual director, colleague or bishop can serve to refresh your spiritual practices.

Boundaries, Staying Healthy and Assistance in Times of Need

Setting appropriate boundaries, speaking the love in truth, seeking justice, working for reconciliation, practicing good self-care, modeling a good work ethic and care for one's family, loved ones and community are all ways that clergy live into their vows. Clergy are not expected to be perfect, but to live into a leadership role that models for those in

and outside of the church, healthy and wholesome living and, when necessary, amendment of life.

The strains of the demand and expectations of clergy; the shifting schedule; the blurring of lines between job and ministry; and negotiating the identity as servant leader, person in authority, spouse, partner, parent and friend can be extremely stressful. Practicing good self-care and taking advantage of available resources- spiritual direction, therapy, wellness and colleague groups- is critical. A healthy diet, adequate rest, exercise, time for retreat, vacations, sabbaticals, recreation and activities cultivated outside of the church are also very important for leading a healthy and whole life. If you need support in achieving a reasonable balance in your life, please reach out to the bishop who will work with you, confidentially, to find appropriate assistance and to offer spiritual care. We have all been in a place of unbalance from time to time. When unhealthy behaviors are used consistently to manage emotional, physical and/or spiritual unrest and pain, addiction can become an issue. The disease of addiction- to alcohol, drugs, gambling, sex, food, pornography, shoplifting and other substances and behaviors - is serious. Please, if you are in need of assistance in overcoming the power of addiction, reach out to the bishop for confidential care. There are resources in our diocese to assist those who suffer in this way.

Family and Community Life

Clergy are encouraged to make their families- children, spouses, partners- their first priority. The risk of over-working among clergy is high, and it is often the family that suffers. Establishing appropriate boundaries for the family and loved ones of a clergy person is essential to attain both the support required and the privacy desired.

Please notify the bishop when there are changes in the status of your family- significant illness, births, deaths, pregnancies, financial strains, accomplishments, and celebrations. As chief pastor, the bishop wants to join in the celebrations of the clergy person's family and also to offer support in times of hardship, anxiety and loss. Family leave for clergy parents- mothers and/or fathers- at the time of birth and/or adoption is to be written into the clergy person's Letter of Agreement. The diocesan standard is eight (8) weeks of paid leave for each new birth or adoption.

***Clergy Titles & Categories* - FT/PT/bi-vocational/retired/retired-active/supply/licensed**

a. As referenced in this manual, the term "**Clergy**" applies to all Episcopal clergy who function in the Episcopal Diocese of Central Pennsylvania, whether deacon, priest, or bishop, active or retired, licensed or canonically resident, parochial or non-parochial, full-time, part-time or bi-vocational, residing within the Diocese or elsewhere.

b. **Rector** is a duly appointed priest in charge of a congregation with all the rights and responsibilities as outlined in TEC Canon III.9.6 and following. The Rector shall have been appointed after the Vestry and the Bishop have certified that he or she is duly qualified, duly elected, and has accepted election.
c. **Acting Rector** [Priest-in-Charge, TEC Canon III.9.3(b)] is a priest who is recommended to the vestry by the Bishop and who is officially accepted by the Vestry to serve as acting rector for a certain period of time (1-3 years). At the end of 12 months, or sooner with the Bishop's permission, the vestry may call the acting rector to serve as rector.
d. **Interim Rector** is a priest from outside the congregation who is selected by the vestry in cooperation with the Bishop as the Priest in Charge whose Letter of Agreement designates the priest as Acting Rector for a period of time during a transition between rectors. An Interim Agreement may last for months or years depending upon the situation.
e. **Vicar** is a term for a duly appointed Priest in Charge of a mission congregation with all the rights and responsibilities as outlined in TEC Canon III.9.6 and following. The Bishop appoints a Vicar.
f. **Priest-in-Charge** is the canonical term for a clergyperson in charge of a congregation who is not a rector or vicar. Priest-in-Charge refers to any priest exercising the rights and responsibilities of the Rector/Vicar without the benefit of tenure or Title III implications.
g. **Pastoral Leader** refers to a Layperson who is called by the Bishop and appointed to serve in a congregation.
h. **Licensed** refers to a leader in the church who is licensed for a special ministry, lay or ordained in the diocese.
i. **Deacons** are ordained and serve at the discretion of the Bishop and have a ministry focused on service. Reference the Customary for Deacons: http://diocesecentralpa.s3.amazonaws.com/pdf/deaconscustomary.pdf .

***Professional Development & Continuing Education* -Mutual Ministry Reviews, Vital and Effective Leadership Institute (VELI), Clergy Coaching**

The **Mutual Ministry Review** is designed to occur after the first six months of a new ministry and every three years thereafter. The purpose of the mutual ministry review is to examine the partnership between clergy and laity in the congregation. It is designed to assess how the parish is doing, where God's spirit is moving and how we might partner with God in God's mission. It is a time to celebrate what has been done well and to understand what might be done better. The focus will be on four areas of concentration: Communication, Conflict, Trust, and Mission/Vision. The review is usually conducted by the Canon for Congregational Life and Mission and will include times of teaching, surveys, and feedback. To schedule a MMR please contact the Rev Canon Dan Morrow at dmorrow@diocesecpa.org

VELI-Vital and Effective Leadership Institute

Purpose
The Vital and Effective Leadership Institute requirement offers a two year monthly gathering opportunity for newly ordained priests and priests new to their cures to come together to learn and grow in faithful leadership. At its core the Vital and Effective Leadership Institute (VELI) recognizes that:

1) Offering and developing excellence in leadership is a way to build and strengthen communities of faith,
2) Discovering ways of working together strengthens convocational and diocesan community.
3) Attaining the following specific outcomes brings unity and identity during times of transition:
    - Achieving a high quality of community life that works together for the sake of the Gospel,
    - Transforming regional areas through resource support that includes defining core values, strengthening leadership skills and engaging in time management outcomes based on mission.
    - Discovering models of collaboration and shared ministry, parallel development and adaptive leadership.
    - Offering strategic coaching in leadership development
    - Continuing growth in spiritual formation and education for vocational role and function

Structure
VELI employs a modular approach where each module is a self-contained unit of content or technique. Each module includes objectives, a sequence of learning activities, and a means for assessing whether or not the objectives were helpful to the participants. Each module hopes to assist participants through their two year transition process while offering information that includes diocesan identity and culture, Episcopal polity, as well as local resources. Each module will be conducted once a month, beginning at 10:00 AM ending at 2:00 PM with 2 and ½ hours facilitation of content with worship and 1 and ½ hours of reflection/fellowship and debriefing. Case studies are encouraged.

The role of each facilitator is to coordinate, counsel, guide and support according to the needs of the VELI group. Presenters with specialized knowledge in content are invited to facilitate through an Experience/Action/Reflection model, subjects chosen according to the needs of the community.

Each four-hour module for the Vital and Effective Leadership Institute

A. Spiritual Focus
    a. Healthy Leadership Development: How does God speak in the parish
        i. Describe the parishes culture for health

ii. Assess qualities of interpersonal interaction
iii. Develop a historical understanding by mapping the focus on spiritual health

b. How does God speak to you in context of the parish?
i. Describe your rhythm of prayer and how it fits with parish liturgical life
ii. Assess your capacities for transparency of spiritual life & development
iii. Develop an appropriate "God language" for use in interactions with parishioners.

B. Intellectual
a. Demonstrate a working knowledge of and ability to apply health and wellness practices to your ministry.
b. Articulate an understanding of healthy leadership

C. Missional/Vocational
a. Articulate relational values between leadership and parish in the context of health and wellness
i. Spiritual friendship
ii. Discipleship
iii. Dynamics of attachment and separation
b. Articulate the nature of the congregation
i. Determine active dynamics of growth and development
ii. Apply your learning to moving toward a healthy parish

Continuing Education

In accordance with Canon 9, Sec. 1 and Can 7, Sec. 5 of the Episcopal Church Canons
All clergy are expected to engage in regular continuing education to strengthen their ministries. Churches of our diocese are expected to provide both time and money to make such study possible for their clergy.

Continuing Education should be focused on vocational development, workshops, courses or intentional study in areas that undergird present or future ministry, including courses that address the canonical areas of academic achievement:

1) The Holy Scripture;
2) History of the Christian Church;
3) Christian Theology;
4) Christian Ethics and Moral Theology;
5) Christian Worship according to the use of The Book of Common Prayer, the Hymnal, and authorized supplemental texts; and
6) The Practice of Ministry in contemporary society, including leadership, evangelism, stewardship, ecumenism, interfaith relations, missional theology, and the historical and contemporary experience of racial and minority groups.

Courses of study outside these canonical areas must be approved by the Bishop (or Bishop's designee) in order to fulfill the Continuing Education requirement.

Clergy are encouraged to explore different modes of learning, including but not limited to classes, conferences and web-based learning platforms. Enrollment in an accredited academic program counts towards Continuing Education. Continuing Education time is not to be used by clergy as additional vacation or leisure time. Contemplative Retreats and Prayer Groups are important and valuable, but are not counted toward meeting these continuing education requirements. However, Directed Retreats that have an educational component can be counted toward Continuing Education.

The Bishop will approve 5 hours of the continuing education requirement being met by attendance at Clergy Conference, and 5 hours will generally be approved for each Leadership Day sponsored by the Office of the Canon for Congregational Life & Mission and/or the Stevenson School for Ministry. Each Class offered online by the Stevenson School will also count for 5 hours of continuing education time.

The diocesan continuing education policy will be based upon contact hours. A contact hour is defined as each hour the student and instructor are together in a learning situation. For example: A four-hour (CEU) course might give the participant forty contact hours. Because contact hours vary within different Continuing Education programs, "Contact Hours", not CEUs are the standard that will be used.

Diocesan Expectations for Churches: Clergy Continuing Education
Parishes are required to budget towards the expenses of continuing education for each clergy on staff. This is a separate item that is not part of the diocesan minimum for salary and housing.

c
A part-time priest and deacons should have one week of continuing education, a minimum of $500 to fund those costs, and are expected to complete 20 Contact Hours. All other active clergy should complete 10 hours of education by attending the annual Clergy conference and/or successfully completing another program.

Limited scholarship funds are available for clergy to attend conferences and fund educational endeavors. For information, contact the Canon for Congregational Life and Mission.

Please note: Reports for each year should be submitted to the Bishop's Office by the end of December, and no later than Jan. 31 of the following year.

Eliminating Racism
Anti-Racism Education is a critical part of Christian formation and church leadership development. The Diocese of Central PA recommends as a best practice that all clergy

and laity continue to receive anti-racism training certification once every four years (General Convention Resolution 2000-B049) to respond to the House of Bishop's Pastoral letter entitled, "The Sin of Racism: A Call to Covenant" (March 2006) and to meet the objective of Mission Mark 4: "to seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation." Presently the Diocese of Central PA offers the following resources as our basic program strategies and requirements:

1) Becoming the Beloved Community (5 week introductory module for individuals, and small groups and a 10 week online course offered for all in vocational process and in leadership roles and open to anyone)
2) The Diocesan Task Force on Eliminating Institutional Racism offers workshops on anti-racism education conducted by trainers trained through The People's Institute for Survival and Beyond
3) We encourage the development of strategies focused on the faith community and transformational learning, perhaps holding when and where appropriate racial reconciliation services as needed.

Participation in Diocesan Life

The church that God has called into being at this moment in time in our local context of Central Pennsylvania, is made of up 11,000 Episcopalians in 24 counties. We are organized into seven geographic regions called Convocations that are led by elected clergy and lay leaders. We are one Body in Christ.

In order for us to work as one Body, and to lead a collaborative, coordinated effort of participating in the mission of God, it is essential that we are in relationship with each other and that we "share in the councils of the Church."(BCP 531)

It is expected that clergy persons will offer their gifts as appropriate, and as time allows, serve on diocesan committees, councils and boards. Those with dual-vocations may be challenged in this area, but shared leadership of the Body is important as we learn, work and grow together. Clergy are expected to take a personal inventory of their gifts and available time and offer themselves for service in the wider diocese. Partnership with lay leaders in the administration of our diocese is important.

Participation in diocesan events is required for all full-time clergy and those who serve part-time but without other conflicting employment. This includes active clergy (including ecumenical clergy serving in our parishes) and "active-retired clergy" (those who are serving for pay in a parish on a regular basis.) Other clergy- retired, dual-vocation clergy with gainful secular employment, licensed and non-canonical - are encouraged and invited to participate, but are not required to attend. The meetings/activities that apply for mandatory participation among active and "active-retired" clergy are: Diocesan Convention, Convocation meetings, Clergy Conference, Clergy Council, Clergy Days, and Renewal of Vows.

Clergy are also encouraged to attend Ordinations, Celebrations of New Ministry, clergy retirements and clergy funerals. There are always opportunities for clergy to vest and process at these hallmark events in the life of our diocese.

Clergy Sabbatical

Cleric and congregation should plan well in advance for sabbatical time, which may be used for continuing education, travel, and refreshment. Typically, clergy receive three months of sabbatical time after five years served. Years of service toward sabbatical may be carried from one parish to another within the diocese only with mutual consent between clergy and congregation stipulated in the Letter of Agreement.

Vestries should budget for sabbaticals on an ongoing basis. The Letter of Agreement should address such issues as timing of sabbatical for the mutual convenience of the cleric and congregation.
No more than three months of sabbatical time should be taken in any given year. The diocese expects the cleric will return to the congregation for a minimum of one year following the sabbatical leave. A terminal sabbatical (sabbatical taken at the end of the cleric's service to that parish) is not permitted, and unused sabbatical time may not be "cashed out." In the case of a priest-in-charge becoming rector, sabbatical time should be counted from the time the original Letter of Agreement was signed.

Training and Credentials

REQUIRED STATE CLEARANCES FOR CLERGY, PARISH EMPLOYEES, AND VOLUNTEERS

The Episcopal Church and the Episcopal Diocese of Central Pennsylvania places the protection of children (persons under the age of 18) at the highest level of importance. Failure to follow any of the Diocese policies and/or State and Federal regulations may result in immediate termination. All employees considered Mandated Reporters are required to keep up on any and all State and Federal regulations regarding the protection of children.

All staff that are licensed to serve as clergy or deacons and/or work directly with individuals under the age of 18 as part of their job responsibilities are considered MANDATED REPORTERS and are REQUIRED to have all clearances required by the State of Pennsylvania related to working with anyone under the age of 18. These clearances include 1) a report of criminal history from the Pennsylvania State Police, 2) Child Abuse History Clearance from the PA Department of Human Services and 3) a FBI Clearance. The clearances MUST be on file with Bishop's Assistant, Carolyn

Patterson, prior to first day of employment. These clearances must also be updated every three (3) years with copies of updates provided to the Diocese.

ALL EMPLOYEES ARE REQUIRED TO REPORT ANY KNOWN OR SUSPECTED CHILD ABUSES TO THE APPROPRIATE STATE AUTHORITIES. FAILURE TO DO SO MAY RESULT IN IMMEDIATE TERMINATION.

All employees that have direct supervision over Diocese related programs that involve individuals under the age of 18 are responsible for verifying that ALL volunteers having direct contact with children have the appropriate clearances on file with the Diocese HR department PRIOR to serving at any function or event. Also required prior to the event is a certificate of completion for Safeguarding God's Children.

Clergy are responsible for ensuring ALL volunteers that work with children and youth within the parish have completed their clearance process and that proper documentation is kept in a secure location at the parish.

Description of Requirements

LINK TO KEEP KIDS SAFE PA WEBSITE – INFORMATION REGARDING MANDATED REPORTERS AND CLEARANCES
http://keepkidssafe.pa.gov/resources/clearances/index.htm

SPECIFIC CLEARANCE LINKS:
PENNSYLVANIA CHILD ABUSE CLEARANCE
https://www.compass.state.pa.us/cwis/public/home

PENNSYLVANIA STATE POLICE CRIMINAL BACKGROUND CHECK
http://www.psp.pa.gov/Pages/Request-a-Criminal-History-Record.aspx

ADOBE FORM WITH SPECIFIC INFORMATION FOR GETTING FINGERPRINTED FOR FBI BACKGROUND CHECK – THIS FORM IS SPECIFIC TO YOUR ROLE AS CLERGY.
http://keepkidssafe.pa.gov/cs/groups/webcontent/documents/document/c_267908.pdf

If you have any questions, contact Carolyn Patterson at cpatterson@diocesecpa.org.

CLERGY Required for all priests, deacons, deacon and priest candidates and those in consecrated life---to be renewed every three years.
Priests and Deacons

1) PA State Police Criminal History Check
2) PA Child Abuse History Check-
3) FBI Criminal Background Check
4) Certificate of Completion Online Training Course after one in person training- Safeguarding God's Children and Safeguarding God's People

VOLUNTEERS

According to the Pennsylvania Code, individuals applying for or holding **an unpaid position** as a volunteer (14 years or older) with a child care service, a school, or a program, activity, or service responsible for a child's/children's welfare **or having direct contact with children** will need certifications, also known as clearances and/or background checks—to be renewed every three years.

1) PA State Police Criminal History Check
2) PA Child Abuse History Check
3) FBI Criminal Background Check - Volunteers who have not been a continuous residents of Pennsylvania for the past ten (10) years
4) Adult Unpaid Position Disclosure Statement
5) Certificate of Completion of Online Safeguarding God's Children Training—after one in person training

Safeguarding God's Children & People

For more information about attending a class online or in-person, visit the page on the diocesan website at:
https://diocesecpa.org/safeguarding-all-children-and-gods-people/
or contact Robyn Szoke at rszoke@diocesecpa.org.

Transition Ministry & Leaving Well Policy

When a priest leaves a parish or other worshiping community, both the priest and the congregation must establish and maintain new boundaries. In addition, certain tasks are required for an orderly transition. The health of both the departing priest and the congregation are greatly affected by how well the transition is managed.

During ordination to the priesthood, the bishop instructs priests to nourish Christ's people from the riches of his grace, and strengthen them to glorify God in this life and the life to come. A priest's intentionality around leaving a congregation is the last significant opportunity to nourish Christ's people who have been in their care.

When a priest's retirement or departure is announced, the remaining work is to have an orderly and appropriate "goodbye" from the parish. Then, after the priest's departure,

both the congregation and the priest can live fully into reimagining what is next for their lives.
The following are the bishop's expectations and the Episcopal Diocese of Central Pennsylvania's policy governing how priests are to leave a parish or other worshiping community.

Before departure the priest:
Communicates in writing and verbally to all members of the parish that:

- Relationships with members of the parish are valued
- The wellbeing of the priest and parish require that they work together to bring closure to all relationships (this includes seeking healthy closure to relationships that have been life giving as well as those that have been challenging)
- The priest cannot, in any way, participate in the selection of their successor
- After the departure date, the priest will no longer function as a pastor or priest to those affiliated with the parish, which means that the priest is not permitted to officiate at baptisms, weddings, and funerals for those affiliated with the parish
- After the departure date, the priest will avoid social contact with former parishioners

Additionally the priest shall:

- Leaves instructions on passwords, location of documents, rationale for procedures, and any other materials necessary for ongoing parish administration, including the Discretionary Fund.
- Notifies local ecumenical groups or clergy associations of their leaving and resigns from positions held in community organizations when the position is held by virtue of serving as priest of the parish.
- Seeks support from the bishop and other appropriate sources outside of the parish for ongoing processing and spiritual and mental health (*i.e.,* spiritual director, therapist, peer clergy, etc.).
- Plans with lay leaders a liturgy to mark closure of relationships and the priest's departure. Considers inviting a bishop or canon to participate in such a service using a service found in the *Book of Occasional Services*.
- Avoids being named rector, priest, or associate emeritus. The canons do not provide for such honorary titles, and this practice, besides being intrinsically confusing, is not grounded in seeking health and wholeness as both priest and parish move on.
- In addition to not participating in the selection of their successor, the priest may not provide any advice or opinions regarding the search for a new priest, particular candidates, the process itself, etc.
- Plan with the lay leaders a liturgy to mark closure of relationships and the priest's departure. Leaders may consider inviting a bishop or canon to participate in such a service using a service found in the *Book of Occasional Services*.

If the departing priest is rector:

Before a rector informs parish leadership of the intention to resign, the rector must first inform the bishop. An exit interview is scheduled with the Canon for Congregational Life and Mission, and the rector provides all requested documents for that interview.

Before departure, the parish:

- Works to bring all relationships to healthy closure, both individually and corporately. It is important to find ways to celebrate the ministry shared between the priest and congregation.
- Respects the privacy of the priest's office space (unless the departure is due to malfeasance). No one should be allowed access to the priest's office before confidential and sensitive files can be destroyed or handed to designated parish leaders.
- Gives the priest, while still employed, permission to allow the staff to offer time and assistance in removing personal items from the office. The priest may instead prefer to do this after hours and on their own.

After departure the priest:

- Does not attend any official parish function, including worship.
- Does not engage or discuss any pastoral liturgies and refers any requests for special liturgies from parishioners to the current priest or bishop.
- Avoids triangulation and involvement in parish decisions, and refrains from attending social functions that are attended mostly by parishioners.
- Avoids discussions of concerns about the parish with parishioners, and refers such to the current priest.
- Informs the current parish priest of conversations with former parishioners who make any request, seek advice or pastoral care.
- Disengages from all parish-based social media platforms.
- Avoids participating in or commenting on activities of past, current and future clergy, including on social media.
- If retired, lets the Canon know if he/she is available for supply or interim work as the need arises in other EDCPA parishes.
- Nurture their worship and devotional life by attending other parishes.
- If retired, continues to attend clergy meetings and retreats; participates in diocesan ministries; faithfully uses their experience and wisdom in service to the church.
- Does not return to the parish unless invited by the current parish priest in consultation with a bishop. An invitation may be made after the new priest has been in place for a full year, and not before.

After departure the parish:

- Supports the priest and their family in detaching from the parish by respecting the policy requiring the priest to keep a distance, thus allowing all to transition to new roles. Continuing inclusion may be cause for pain rather than

encouragement toward the new reality and development of new boundaries. Intention is necessary not to engage the priest and family.
- Ensures that the priest's parish e-mail accounts are closed and proper forwarding information displayed. For a short time (90 days or less), some emails may be forwarded.
- Updates the website with the new information.
- Changes passwords for accounts and gets new signature cards.
- Ensures that staff has specific handling instructions for post office mail. Mail for the parish, addressed to the priest will continue to arrive for many months. Discretion in opening mail is critical, and all mail addressed to the parish is the responsibility of the parish to handle.

If/when a priest returns to the parish:
- The new priest and the former priest may discuss and decide the nature of presence and participation in the life of the parish. Any conversation about the re-entry of the former or retired priest may not occur before the one-year anniversary of the new priest having established their authority in the life of the parish and must be in consultation with a bishop.

Pastoral care:
The bishop is the avenue through which pastoral care will be provided for the leaving or retired priest and family.

The priest's family:
The family of the priest, who may have engaged in ministry in or out of the parish, is now in the delicate situation of having to deal with the new dynamic created by the priest's departure and the requirements laid out in this policy. It has been painful for some to let go because their parish ministry and connections formed both because of their relationship to the priest as well as apart from that. Experience has taught that withdrawal from these activities is best.
For the wellbeing of the parish, the priest's spouse/partner must avoid being drawn into triangulation with members of the parish in any and all interactions, including through social media.

When a former parish priest remains in the vicinity:
When a priest leaves or retires and plans to remain in the vicinity of the last parish served, new roles and boundaries must be developed for the retired priest, for the priest's family, and for the members and staff of the parish. These above policies address that transition.

3. PARISH LIFE

Guidelines for Sacramental Rites

Baptism

All persons who have received the sacrament of Holy Baptism with water in the name of the Father, Son, and Holy Spirit, in this church or another Christian church, and are duly recorded in the parish register are members of this church.

Where and When

1. Baptism should take place at the principle Sunday service in the parish church where the family is living and practicing their faith.
2. Baptism should take place at a public service of worship, ideally the Eucharist, thereby renewing the meaning of Baptism for the whole parish.
3. Private Baptisms should be held only in emergency situations.
4. If possible, more than one candidate (infant or adult) should be involved, to emphasize the corporate nature of the act.
5. The parish should be encouraged to find meaningful ways in which to integrate the newly baptized and their families into the life and witness of the worshipping community.
6. The times of year indicated by the BCP as particularly suitable for Baptism (p. 312: Namely; The Baptism of the Lord, Easter Sunday, Pentecost and All Saints) should be honored as much as is pastorally possible. The renewal of Baptismal Vows at those times (and especially Easter), even if there is not a Baptism, is a valuable reminder to all the Baptized.
7. Godparents must be Baptized, practicing Christians.

Emergency Baptism may be administered to anyone in danger of dying unbaptized, provided that (a) in the case of an adult, there is evidence to show that the person is desirous of it; or, (b) in the case of an infant or young child, the parents request it. If there is reasonable doubt whether the person may already have been Baptized, Conditional Baptism is to be used. Those requesting emergency Baptism should be assured that questions of ultimate salvation or of the provision of a Christian funeral do not depend on whether the person has been Baptized. The candidate and/or the family of the candidate shall be informed that if the candidate survives, recognition of the Baptism at a public celebration of the Sacrament is expected, in order that the Baptism may be acknowledged by the Church. The recognition of an emergency Baptism at a public celebration of the Sacrament shall be recorded by the officiant of that service.

Confirmation

Confirmation is the normative rite for mature Christians who desire to make a public affirmation of their faith and commitment to the responsibilities of their baptism, following instruction in the faith of the Church.

Preparation of Candidates

All candidates will be well prepared for their Confirmation/Reception/Reaffirmation with a working understanding of the sweep of the salvation story; an overview of the history, theology and ecclesiology of the Anglican tradition; and an appreciation of the

resources for ongoing spiritual formation as disciples of Jesus Christ and participants in God's Mission. For support in selecting a curriculum, contact the Very Rev. Robyn Szoke-Coolidge, Dean of the Stevenson School for Ministry.

Preparation for Confirmation/Reception/Reaffirmation is understood to be an active process that includes participation by the candidate, the parish Rector (or designated Catechist) and the family and/or support system of the candidate.

- All forms of preparation will follow Safe Church procedures.
- Candidates must be able to demonstrate a willingness to pursue discipleship in Jesus Christ and membership in God's Holy Church.
- Candidates may be of any age, keeping in mind that Confirmation is the liturgical event by which one makes a "mature affirmation of faith."

Administrative Procedure

- Four weeks in advance, the Confirmation/Reception/Reaffirmation form will be completed listing the names, dates of baptism, etc. of the candidates and sent to Carolyn Patterson, -Executive Assistant to the Bishop in order to return the appropriate number of certificates. A copy of the form is attached to the Confirmation Customary, which is available on the diocesan website.
- The Confirmations/Receptions/Reaffirmations will be duly recorded in the parish register of the church.
- Confirmations/Receptions/Reaffirmations can take place (with appropriate advance notice) on the Bishop's Sunday visitation in the parish or at pre-scheduled, annual regional Confirmation services.
- If a parish intends on bringing their candidates to another parish visitation or to another regional service for Confirmation/Reception/Reaffirmation, contact with Carolyn Patterson in the Bishop's office and a courtesy call to the hosting parish at least 4 weeks in advance is required. -On the rare occasion, other confirmation services may be planned when a parish requires an additional service due to timing or volume of candidates. These occasions are subject to the Bishop's availability.
- No other bishop other than the Bishop Diocesan may perform Confirmations/Receptions/ Reaffirmations in the parishes of the Diocese of Central Pennsylvania without advance permission from the Bishop's office.

Before the Service

A meeting of the Candidates and the Bishop in advance of the service is requested in order to review the liturgy and make each other's acquaintance. If there are gift books to be signed by the Bishop, they will be presented before the service or at the reception.

The Liturgy

- The Bishop is the customary Officiant, Preacher and Celebrant at services of Confirmation/Reception/Reaffirmation unless decided otherwise in consultation with the Bishop.
- BCP pg. 322: "It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts. . . . " Thus, priests should be vested and, at the Great Thanksgiving, join the bishop at the altar. At a Regional Confirmation the priests may sit in the chancel or in the pews with their congregations' candidates, as space allows.
- Propers for use can be "of the day" (if a Sunday), "for a Confirmation" (if at another time) or, "other" (if discussed in advance with the Bishop).
- The Paschal candle will be lighted and displayed in a prominent place.
  The Bishop's Chair- or another suitable chair- will be placed in front of the altar (or in the logical place for the Confirmation/Reception/Reaffirmation to take place) and will be removed after the Confirmation/Reception/Reaffirmation, just before the Offertory.
- The service will begin on page 413 of the BCP.
- Following the sermon, the candidates will be presented, examined and prayed for. Depending on the number of candidates, they may be asked to come forward for the Presentation and Examination or asked to stay in their pews. They should be rehearsed in their responses in the liturgy (BCP pg. 415)
- Prayers for the Candidate are found on BCP pg. 305-6. Please appoint an intercessor to do these.
- Candidates will come forward at the appropriate time and carry an index card with their name printed on it. They may also be invited to say their name out loud for the Bishop.
- The customary posture for Confirmation is kneeling and for Reception and Reaffirmation, standing. If candidates have difficulty kneeling, standing is an acceptable choice.
- Candidates may have family members/mentors assist in laying on of hands if that is the custom of the parish.
- It is the Bishop's preference that a generous amount of silence take place before praying each person's prayer of Confirmation/Reception/Reaffirmation.
- The Prayers of the People, Confession and Nicene Creed are omitted in this service.
- Those who are being Confirmed/Received/Reaffirmed may serve as lectors and/or oblation bearers at the discretion of the priest.
- The Proper Preface for Baptism is to be used during the Great Thanksgiving

Photography

- Photos taken during the liturgy must be without flash and unobtrusive.
- Photos (if desired) with Confirmands/those Received/Reaffirmed will take place directly after the service in the sanctuary.

Reception
Adults who are baptized and who have been confirmed by bishops of churches in historic succession as well as adults who are baptized and previously made a mature public commitment in another church may be received or confirmed. If an adult was confirmed by clergy other than a bishop, including those confirmed by priests in the Roman Catholic Church, he or she should be confirmed rather than received.

Reaffirmation
Reaffirmation is for those who wish to reaffirm their baptismal commitment to follow Jesus Christ as Lord and Savior.

Marriage and Remarriage
Clergy are responsible for knowing the canons and requirements regarding remarriage and should initiate appropriate communication with the Office of the Bishop regarding remarriage.
Canons governing remarriage are found in TEC Canon I.19.2-3 as follows:
Section 2

(a) Any member of this Church whose marriage has been annulled or dissolved by a civil court may apply to the Bishop or Ecclesiastical Authority of the Diocese in which such person is legally or canonically resident for a judgment as to his or her marital status in the eyes of the Church. Such judgment may be a recognition of the nullity, or of the termination of the said marriage; provided that no such judgment shall be construed as affecting in any way the legitimacy of children or the civil validity of the former relationship.
(b) Every judgment rendered under this Section shall be in writing and shall be made a matter of permanent record in the Archives of the Diocese.

Section 3
No Member of the Clergy of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living, nor shall any member of this Church enter into a marriage when either of the contracting parties has been the husband or the wife of any other person then living, except as hereinafter provided:

(a) The Member of the Clergy shall be satisfied by appropriate evidence that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction.
(b) The Member of the Clergy shall have instructed the parties that continuing concern must be shown for the well-being of the former spouse, and of any children of the prior marriage.
(c) The Member of the Clergy shall consult with and obtain the consent of the Bishop of the Diocese wherein the Member of the Clergy is canonically resident or the Bishop of the Diocese in which the Member of the Clergy is licensed to officiate prior to, and shall report to that Bishop, the solemnization of any marriage under this Section.

(d) If the proposed marriage is to be solemnized in a jurisdiction other than the one in which the consent has been given, the

Ordinations and Celebrations of New Ministry

The diocesan liturgical officer is a resource for the planning and staging of worship. S/he works with the Bishop, diocesan staff, and others to organize liturgies at the diocesan convention, annual renewal of ordination vows, clergy conference, ordinations, and in parishes on occasions such as the celebration of a new ministry. S/he also collects and makes available materials to enrich the worship life of the congregations of the diocese.

I. For all services

A. *Rubrics*. The Rubrics of The Book of Common Prayer will be followed for the service. This means that absent specific authorization from the Ecclesiastical Authority, the language, postures, lections, vestments, church music, psalmody, hymnody, and all other aspects of the liturgy will be as contained in The Book of Common Prayer, 1979.

B. *Colors and vestments*. Vestments for bishops and clergy for both ordinations and celebrations of new ministries are usually red or white (according to the propers of the liturgy), but may be the color of day.

C. *Invitations*. Invitations are usually sent to: the Bishop of the Diocese, the Diocesan Canons, members of the Commission on Ministry (for ordinations only), the Standing Committee members, the Episcopal clergy of the individual's convocation, and clergy of other faiths in neighboring congregations.

D. *Deacons*. It is expected that deacons will perform all functions appropriate to deacons. Specifically this includes reading the Gospel, preparing and clearing the altar, and dismissing the people. For these purposes, "deacon" means either a "vocational" deacon or a "transitional" deacon (one who has not yet been ordained a presbyter). Only if the services of a deacon cannot be obtained after due diligence should diaconal functions be performed by a presbyter.

E. *Bishop's chair and communion stations*. A chair of suitable dignity should be provided for each Bishop present. An adequate number of strategically located communion stations is helpful.

F. *Ministers of ceremonies and church musicians*. It is helpful for someone knowledgeable about the liturgy to be the minister of ceremonies. These are complex liturgies with much movement. Careful planning is essential. Similarly, select church musicians who are familiar with Episcopal liturgy and music.

G. *Preachers*

   a. Ordination of deacons - the ordinand or ordinands invite(s) preacher.
   b. Ordination of priests - the ordinand or ordinands invite(s) preacher.
   c. Celebrations of new ministries - the new rector or vicar invites the preacher.

NOTE: All preachers should be decided upon with consultation from the Bishop.

H. *Service planning and bulletins*. The Liturgical Officer plans the liturgy and prepares bulletins for ordinations. For Celebrations of New Ministries, the clergy person consults with the Liturgical Officer and bears responsibility for the bulletin.
   1. In helping to plan the service, the Liturgical Commission recommends the following two books:
      a. A Guide to the Practice of Church Music by Marion J. Hatchett (2000), published by The Church Hymnal Corporation provides guidance in church music and excellent outlines of these services to make sure that important elements are not overlooked.
      b. The Ceremonies of the Eucharist by Howard E. Galley (1989), published by Cowley Publications provides excellent guidance on liturgical questions regarding the services.
   2. To make bulletin preparation easier, the text of The Book of Common Prayer is available inexpensively on computer diskettes from several sources. One source is: Software Sharing Ministries, PO BOX 312, Sterling CO 80751. Tel. 970-522-3184. If you are singing the "Litany for Ordinations," it is found in the Service Music volume of the Accompaniment Edition of The Hymnal 1982 at S-390. Please see the copyright permission information in the Church Hymnal Corporation's current catalog. It will make the job of obtaining copyright permissions much easier.
   3. Lay Eucharistic Ministers. Title III, Canon 3, Section 5, of the Canons of the Episcopal Church only authorizes the use of Lay Eucharistic Ministers in administering the elements in the absence of a sufficient number of priests or deacons assisting the celebrant. In liturgies where there are sufficient clergy present, the use of lay Eucharistic Ministers is to be discussed with the Bishop.

II. For Diaconal Ordinations

A. *Lessons and hymns*. Lessons, psalms, and hymns for diaconal ordinations are selected by the Liturgical Officer in consultation with the Bishop and the church musician. If the ordination takes place on a Sunday or major feast, the preacher may select readings from the Proper of the Day. Otherwise, the lessons must be selected from those on the list on page 540 of The Book of Common Prayer.
B. *Presenters*. The ordinand chooses at least one priest and one lay person as presenters. Usually the ordinand may have as many presenters as desired; however, in the event that numerous deacons are being ordained simultaneously, the Liturgical Officer may be forced to limit the number of presenters because of the space limitations of the building (six is a good number).
C. *Bible*. The Bishop will present a Bible to each ordinand.
D. *Ordination Certificate.* This will be prepared and furnished by the Bishop's Office.

III. For Ordinations of Priests

A. *Lessons*. The ordinand, in consultation with the preacher, chooses the lessons from the list on page 528 of the Book of Common Prayer. If the ordination takes place on a Sunday or on a major feast (see the list in BCP, pp 16-17), then the preacher may select readings from the proper of the day. 12
B. *Presenters*. The ordinand chooses at least one priest and one lay person as presenters. The ordinand may have as many presenters as desired; however, please be sensitive to the space limitations of the building (six is a good number).
C. *Hymnody and Church Music*. The hymns, service music, anthems, motets, and other music are chosen by the ordinand in consultation with the church musician. Hymnal Studies Five (The Church Hymnal Corporation, pp 292-294) has an excellent list of appropriate hymnody from The Hymnal 1982. Please keep music within reasonable limits. The rubrics in BCP, pp 13-14, will be followed: "Hymns referred to in the rubrics of this Book are to be understood as those authorized by this Church. The words of anthems are to be from Holy Scriptures, or from this Book, or from texts congruent with them. On occasion, and as appropriate, instrumental music may be substituted for a hymn or anthem. Where rubrics indicate that a part of a service is to be 'said,' it must be understood to include 'or sung' and vice versa."
D. *Bible*. The Bishop will present a Bible to each ordinand.
E. *Ordination Certificate.* This will be prepared and furnished by the Bishop's Office.

IV. For Celebrations of New Ministry of a Rector

A. *Lessons*. The new minister, in consultation with the preacher, chooses the lessons from the list on page 560 of The Book of Common Prayer. The rubric on page 565 also allows the use of lessons from: the proper of the day, the Ordination of a Deacon, the Lectionary for Various Occasions, or other passages of scripture suitable to the circumstances.
B. *Hymnody and Church Music*. The hymns, service music, anthems, motets, and other music are chosen by the new minister in consultation with the church musician. Hymnal Studies Five (The Church Hymnal Corporation, pp 292-294) has an excellent list of appropriate hymnody from The Hymnal 1982. Please keep music within reasonable limits.
C. *Letter of Institution.* This will be prepared and furnished by the Bishop's Office.
D. *Other Presiders.* There are occasions where the Bishop will be unavailable to preside at the Celebration of New Ministry. The Bishop will appoint someone to act as a diocesan representative for her - usually a Diocesan Canon or Convocational Convenor who is a priest.

Funerals

The funeral service is an act of corporate worship, rather than a private affair. It is a time to celebrate, commemorate and give thanks for the life of the departed. A funeral is appropriately set in a church within the context of a service of Holy Eucharist.

It is important to note that funerals are the property of neither funeral directors nor clergy. Both funeral directors and clergy may provide valued support and resources, and clergy have a particular responsibility to make sure that the rituals observed are appropriate expressions of Christian faith and hope. The family and friends who come to bury their dead should be encouraged to take an active role in the liturgy." Funeral rites normally consist of a number of distinct liturgical events spread over a period of time, usually several days. They may include such elements as prayers in the home, prayers in the presence of the body (whether in the home or in church or in a funeral home), the reception of the body at the church, a liturgy of the Word in a funeral chapel, (the service) in the church, the committal of the body to the grave, the flames or the sea, and the disposal of the ashes at a later date. The following are guidelines regarding Christian burial for use in the Diocese of Central PA, for the information of funeral directors and cemetery officials.

Arrangements

1. The cleric who will be conducting the funeral should be consulted as early as possible and certainly before final arrangements are made. No publication of time or place of service should be made prior to this consultation.
2. It is preferred that the burial service be read in a church building. Church buildings will be available for funerals when desired. The final decision as to where the service is to be held will be made by the family with the concurrence of the cleric.
3. The burial service is the congregational form of prayer appropriate to the death of a member of the Christian community. The family and friends who come to bury their dead should be encouraged to taken an active role in the liturgy. Therefore, it is more suitable that the family should be seated as part of the congregation than in some adjacent space.

Any deviation from The Book of Common Prayer and custom regarding Christian burial should be referred to the Bishop.

Clergy Funerals

Funeral arrangements are a personal concern, and it is important that your wishes be on file with the diocese. The following are offered as guidelines that may be helpful to you.

1. The Bishop would hope to be fully involved in ministrations related to any cleric's death.
2. The Cathedral is an appropriate venue for the funeral of any active or retired clergy of the diocese if the local parish church is not convenient. In such cases, the Dean must be consulted, as well as the Bishop.
3. If the priest is incumbent of a parish, someone from the Bishop's office will work with the Sr Warden in ascertaining the family's wishes, making arrangements for the service, and serving as master of ceremonies.

4. If the priest is not an incumbent or involved in parish ministry, The bishop's office will exercise this responsibility in conjunction with the Incumbent of the parish in which the funeral will take place.
5. Notice of death is sent out from the Bishop's office; it is the responsibility of the parish to inform any colleagues who may not be online.
6. It is hoped that clergy will express our diocesan and clergy-family relationships by their attendance at the funeral or memorial service.
7. It is helpful that the Diocesan Office have an updated copy of your personal data form for use at the time of your death, and a clear expression of your wishes (hymns, readings, etc.)

Exorcism

The practice of expelling evil spirits by means of prayer and set formulas derives its authority from the Lord himself who identified these acts as signs of his messiahship. Very early in the life of the Church the development and exercise of such rites were reserved to the bishop, at whose discretion they might be delegated to selected presbyters and others deemed competent. If you believe such a rite may be needed, you are required to speak to the bishop before initiating any such activity.

Liturgies

The Holy Eucharist

The Holy Eucharist is to be the normative form of Sunday morning worship in churches of the Diocese of Central Pennsylvania. Parish leadership should make every effort to obtain the services of a qualified cleric for that purpose. Where such services cannot reasonably be had, a form of the Daily Office, properly planned and led by a person or persons with appropriate training, may occasionally be used instead.

Those who have been properly admitted to the Holy Communion elsewhere are entitled to receive the sacrament in any Episcopal Church in the Diocese. In all cases, Holy Baptism will be the presumptive minimum standard for such admission. Clergy are strongly encouraged to invite all who have not been baptized (or who are uncertain) to explore this sacrament as a path to deeper involvement in the Christian life and community.

Age should not be seen as limiting access to Communion. Baptized infants and pre-adolescent children should be encouraged, but not required, to receive. Since there is no determinant age for admission to the Holy Communion, the decision in each situation is best reached by parents and children in consultation with the parish clergy. "First Communion" services are not recognized in The Episcopal Church. For appropriate formation materials related to children and Holy Communion, please contact The Very Rev. Robyn Szoke Coolidge, Dean of the Stevenson School at rszoke@diocesecpa.org.

The sharing of the Eucharistic feast in ecumenical celebrations is encouraged. The Diocese endorses TEC guidelines for such celebrations:

- An ordained priest or bishop of this church must be the celebrant or one of the celebrants at a concelebrated service;
- The elements used are to be those ordained by our Lord, namely bread and wine;
- Any consecrated elements remaining at the end of the service must be reverently consumed;
- Requests by congregations to hold joint worship services need to be approved by the bishop as the liturgical authority of the diocese;
- Joint celebrations ought to involve congregations and clergy, and not just clergy;
- Joint celebrations should be preceded or followed by joint education and fellowship; and
- Joint Eucharistic celebrations should be evaluated and reviewed by the clergy involved.

Use of BCP and Other Authorized Texts

The Book of Common Prayer, 1979 (BCP) is the standard prayer book for worship. The BCP is to be used at the principal services on Sunday morning. The use of the Nicene Creed at principal Sunday services is not optional.

Enriching Our Worship may be used for worship that is not the principal worship service on Sunday. Congregations may also use the current prayer books of other churches of the Anglican Communion for services other than the principal Sunday service.

If you wish to use Enriching Our Worship or material from another Anglican prayer book for special services at which the bishop will be present, such as a celebration of new ministry, please consult her well in advance of the service for her guidance and permission.

Other Prayer Books

Permission must be requested of the Bishop in writing for the use of any prayer book other than the *BCP* for principal Sunday worship. Permission is granted for congregations to use current prayer books from other churches of the Anglican Communion for services other than the principal Sunday service.

Ecumenical/Interfaith services and participation of ecumenical/interfaith clergy

Evangelical Lutheran Church in America and Moravian Church clergy may participate fully in the worship and other activities of the Diocese of Central Pennsylvania, as governed by the standards and policies of each denomination and the dioceses and synods exercising jurisdiction.

Invitations to other non-Episcopal clergy to serve on staffs, to participate in services, to preach or teach, or to lead any other activity must be considered carefully. The Bishop's specific permission is required for hiring and preaching, and prior consultation with the Bishop's office in all situations is encouraged.

A non-Episcopal clergyperson must function strictly as a layperson at all times while serving in any church of the Diocese. He or she may not wear clerical attire or vestments, other than those worn by laypersons, in worship, at meetings or activities, or at any other time of participation in the life of the Episcopal Church.

At their discretion, clergy may invite other qualified clergy to participate in certain pastoral services described hereafter. Clergy are never required to issue such an invitation. The officiant must always be an Episcopal clergyperson. Qualified non-Episcopal clergy participating in a single pastoral service may wear the vestments that are customary in their tradition.

At a wedding, non-Episcopal clergy may lead the Declaration of Consent, read one or more of the passages from Holy Scripture, lead the Prayers of the People, and give the Dismissal. When Holy Eucharist is celebrated, an Episcopal clergyperson is to read the Gospel and serve as the celebrant. The clergy guest may stand beside the celebrant during the Prayer of Consecration and assist in the distribution of the elements, using the language specified in The Book of Common Prayer.

At a funeral, non-Episcopal clergy may read or chant the opening Anthems, read one or more of the passages from Holy Scripture, lead the Prayers of the People, read or chant the Anthems at the Commendation and Committal, and participate in the Holy Eucharist as described for weddings.

"Episcopal," "Anglican," or "Continuing" Splinter Groups not part of ECUSA undermine the geographical authority of the bishop as defined in the Constitution and Canons of the Episcopal Church and observed in historic Anglican practice. Therefore, no clergyperson from these groups may participate in any service of worship, and no joint services may be held. Episcopal clergy of the Diocese of Central Pennsylvania may not participate in any service held in or by these congregations except with written permission from the Office of the Bishop.

Episcopal Liturgies

The Bishop's office can provide customaries for parochial visitations, confirmation services (both parochial and regional), and other liturgies at which she will officiate. The Visitation and Confirmation customaries are available on the diocesan website at https://diocesecpa.org/resources-for-when-the-bishop-visits-your-parish/
The responsible clergyperson should contact the Bishop's office about any proposed changes or additions to the relevant customary well in advance.

Healthy Boundaries & Safe Church Policies

Commonly Accepted Principles of Healthy Boundaries and Safe Church

- Adults have more power than children and youth
- Clergy have more power than people with whom they have a pastoral relationship.
- The mutuality of friendship cannot exist when there is a disparity of power.
- Two unrelated adults must be able to maintain visual contact with each other any time they engage in ministry with children or youth.
- Windows in doors allow transparency of interactions with children, youth and adults who may be vulnerable.

Policy for Travel with Minors

The Diocese of Central PA policy requires the following for ALL parish youth travel:

- medical releases
- media releases
- community covenant
- emergency contacts
- itineraries
- cash/and or credit card capacity to address emergencies
- valid Driver's License
- all clearances are current (within the past three years)
- Safeguarding Training

Written parental approval, (permission slips) along with emergency contact information and signed covenant form by parent and minor is required prior to travel and needs to be kept confidential and stored on site.

The first four points above can be found with Safeguarding materials (see section under clearances & background checks for information).

Insurance for Travel

- ➢ Short-term trip or supplemental insurance, available through most church insurance policies as an added rider, **must** be secured at least one month prior to travel.
- ➢ All travelers carry evidence of personal health insurance by virtue of a copy of the actual card provided to the insured person.

If you have any questions about insurance, contact Chad Linder at clinder@diocesecpa.org.

The Diocese of Central PA specifically prohibits any single person, single adult, or a married couple from transporting children alone.

4. ADMINISTRATION

Communications Policies & Guidelines

A. Diocesan News/Events and Communication requests
All Diocesan News/Events and Communication publicity requests can be submitted directly to Alexis Guszick, the Canon for Diocesan Communications & Events, via e-mail, aguszick@diocesecpa.org. Requests may also be submitted directly through the diocesan website, https://diocesecpa.org/submit-new-events/.

B. Diocesan website
Up-to-date information of diocesan news and happenings can be found at www.diocesecpa.org.

C. Electronic Communication
Requests to receive the monthly Diocesan and Clergy Digests can be made at the following link: https://diocesecpa.org/subscribe-for-newsletters/ or by emailing: aguszick@diocesecpa.org.

D. Press Releases
For photo/media coverage at events and diocesan press releases, please contact Alexis Guszick, Canon for Diocesan Communications & Events, aguszick@diocesecpa.org or (717) 236-5959 x1108.

E. Suggested practices & guidelines for the use of social networking websites & other forms of digital communication.
(*adapted with permission by the Office of Pastoral Response, Episcopal Church in CT)*
As an ever-increasing number of people use and prefer digital communication over other forms, it is essential that the church be present in this mission field. Social networking sites, on-the-spot communication devices and email can enhance communication, faith sharing and deepen relationship. The following recommended practices and guidelines apply commonly accepted principles of healthy boundaries and safe church to the virtual world of digital networking and communication.

General Information about Digital Communications

- All communication sent digitally (email, social networking sites, notes or posts, etc.) is NOT CONFIDENTIAL and may be shared or reposted to others.
- Interactions in the virtual world need to be transparent, as a window in the door provides transparency in the physical world.
- In the virtual world, healthy boundaries and safe church practices must be adhered to as they are in the physical world (see section in Parish Life on Healthy Boundaries & Safe Church Policies).
- In the virtual world, "friend" can mean anyone with whom you are willing to communicate through that medium. In the physical world, friend can mean

much more in terms of intimacy, self-disclosure, mutuality and expectations for relationship.

- Laws regarding mandated reporting of suspected abuse/neglect/exploitation of children, youth, elders and vulnerable adults apply in the virtual world as they do in the physical world.

Recommended Practices and Guidelines for Interactions with Children and Youth: Social Networking Sites-Relationships

1. Adults who minister to children and youth are strongly encouraged to set very stringent privacy settings on any social networking profile. Individual personal profiles are to be used to interact with real friends, family and peers. Adults should not submit "friend" requests to minors or youth. Youth may not be able to decline such requests due to the disparity of power between youth and adults. Youth may ask to be "friends", and adults should discern the level of contact they want to maintain with youth before responding to these requests.
2. If an adult chooses to accept friend requests from minors or youth who are associated with their community of faith, other adult leaders must have full access to all aspects of that adult's profile and correspondence.
3. Adults who want to connect via a social networking website with youth to whom they minister are strongly encouraged to set up a closed group account that youth may join. Youth requesting to "friend" an adult can then be invited to join this group rather than be accepted as a friend on an adult's personal profile account. The purpose of these two separate accounts/profiles is to create a line of privacy and maintain healthy boundaries with youth and real family, friends and colleagues.
4. Any material on any site (whether affiliated with the church or not) that raises suspicion that a child has been or will be abused/neglected/exploited should be immediately reported to the clergy and/or the Pennsylvania Department of Human Services (PDHS), Office of Children, Youth and Families. If the material is on a church-affiliated site, that material should be documented for church records and then removed from the site after consultation with PDHS and/or police. For PDHS, go to, www.dhs.pa.gov or call, Cathy Utz, Program Office Director, Office of Children, Youth and Families, 1-800-692-7462.

Financial Information & Responsibilities

The primary responsibilities related to a parish's finances fall on the members of the Vestry, especially the Treasurer. Clergy have the responsibility to understand the finances of the parish along with the duty to report any areas of concern to the Canon of Finance and Operations.

Clergy are responsible for ensuring that all National and Diocesan Canons are followed related to financial matters, including audits, the sale of property, and the incurring of debt.

It is highly recommended that all clergy review the Manual of Business Methods in Church Affairs located on the Episcopal Church and the diocesan websites.

Parochial Reports
Every parish in the Diocese is required to complete the annual Parochial report. This report MUST be completed and approved by March 1 of each year. The report is completed online at the following address: https://pr.dfms.org/Diocese.aspx. Once the report is submitted online, the diocesan office reviews the report and submits the information to The Episcopal Church.

Information contained within this report should be accurate and comprehensive. Membership numbers should be periodically reviewed and attendance must be accurately recorded for each service.

Audits
Annual audits are required by the canons of the Episcopal Church for all parishes, missions, and other institutions. The primary purpose of an audit is to assure that financial statements are fairly stated. Any person handling the monies or investments of the church needs an audit to protect the church assets and him/her against suspicion of mishandling those assets. Similarly, rectors, vestries, vicars, bishop's committees, treasurers and other persons in positions of responsibility may be liable for any losses that would have been discovered by an ordinary audit but were not discovered because they failed to have an audit conducted.

Types of Audits:

Full Audit
A full audit provides the highest level of assurance on an organization's financial statements. An audit provides assurance that an organization's financial statements are free of material misstatement and are fairly presented based upon the application of generally accepted accounting principles.

A full audit includes:
- confirmation with outside parties
- testing selected transactions by examining supporting documents
- completing physical inspections and observations
- considering and evaluating the internal control system of the organization

Reviews
A review provides limited assurance on an organization's financial statements. During a review, inquiries and analytical procedures present a reasonable basis for expressing limited assurance that no material modifications to the financial statements are necessary; they are in conformity with generally accepted accounting principles. This

"does it make sense" analysis is useful when the organization needs some assurance about their financial statements, but not the higher level of assurance provided by an audit.

Because of the cost of a full audit can be prohibitively expensive for smaller parishes, the Diocese, through the finance committee, has developed a schedule of minimum requirements.

Parish Revenue: $500,000+	Full Audit is Required every year.
Parish Revenue: $250,000 - $499,999	Full Audit is required every 2 years. Financial Review required in off years.
Parish Revenue: $100,000 - $224,999	Full Audit required every 3 years. Financial Review required in off years.
Parish Revenue: $50,000 - $99,000	Financial Review required every 2 years.
Parish Revenue: $0 - $49,999	Financial Review required every 3 years.

The deadline and filing requirements for audits and reviews is September 30.

Parish Property(s)

All real and personal property held by or for the benefit of any Parish, Mission or Congregation is held in trust for this Church and the Diocese thereof in which such Parish, Mission or Congregation is located. The existence of this trust, however, shall in no way limit the power and authority of the Parish, Mission or Congregation otherwise existing over such property so long as the particular Parish, Mission or Congregation remains a part of, and subject to, this Church and its Constitution and Canons.

No parish may encumber or alienate any parish property without the express written consent of the Bishop and the Standing Committee of the Diocese. Any parish requests to do so should contact the Canon of Finance and Operations to initiate the process. All property purchases that require financing fall under this requirement.

Discretionary Funds

Many clergy have access to a separate checking account that is specifically designated as a Clergy Discretionary Fund. How this account is funded is determined in discussion between clergy and the vestry. Expenditures of these funds are at the sole discretion of the clergy with the understanding that the funds may not be used for personal benefit or unrelated activities to the mission of the church. In addition, the Treasurer must review all transactions from this account. Clergy are responsible for all documentation on how the funds are spent, including receipts and/or invoices. These accounts are to be audited along with other parish finances

Capital Projects

It is recommended that all parishes consult with Diocesan Staff before conducting any capital projects or repairs that exceed $10,000 as a point of information. Any loans that

plan to be secured for the parish in which property is used as collateral, must be approved by the Diocesan Standing Committee.

Capital Campaigns
The Bishop's Office appreciates communication from parishes when a large-scale fundraising effort is planned.

Parish Administration
There are numerous administrative tasks that are the responsibility of clergy. These tasks include, but are not limited to:

1) Hiring and supervision of all staff, whether clergy or lay, paid or volunteer. This includes conducting background checks, recording and filing of all appropriate Federal, State and Local forms including IRS Form W-4, I-9, and any other required documents. Clergy should conduct periodic reviews for all paid staff, ensure all employee and volunteer documentation is securely filed, and that ALL staff and volunteers have completed necessary Safeguarding clearances.

   Clergy are responsible for all HR related matters. Vestry members should not participate in any HR management issues without the consent of the lead clergy. Also, it is highly recommended that clergy develop a policy that refrains from the hiring of relatives of themselves, existing employees, or parishioners.

2) Ensure that the parish buildings and property are appropriately maintained and that any safety or security concerns are addressed immediately. Clergy should have areas of parish facilities that are not frequently visited inspected ideally monthly. This includes basements, store rooms, bell towers, etc. to ensure there are no issues.

3) Review all contractors and service providers for the parish. This includes confirming that contractors are appropriately bonded, licensed, and insured. References should be provided and for projects exceeding $2,500, multiple bids should be obtained.

4) Report any and all issues of concern within the Parish to the appropriate parties. If a member of the clergy receives any report of sexual misconduct or abuse, he or she is to immediately inform the Office of the Bishop. The only exception: a head of congregation must immediately report any allegation of child abuse to authorities and remove the person accused from any contact with children.

5) Maintain all relevant records and documents. This includes service, parishioner, and financial records. The specifics of what documents need to be maintained and for how long can be found on the Episcopal Church's website in the Manual of Business Methods in Church Affairs.

Alcohol Policy

It is the responsibility of the vestry of each congregation to develop, adopt, and publicize a policy in accordance with these guidelines for the use or prohibition of alcoholic beverages.

Use of Alcoholic Beverages in the Local Congregation

Many churches do not serve alcoholic beverages. Those that do must comply with this policy.

- The Church must provide a safe and welcoming environment for all people, including people in recovery.
- All applicable federal, state, and local laws should be obeyed, including those prohibiting the serving of alcoholic beverages to minors.
- Some congregations may decide not to serve alcohol at events or gatherings. Others may decide to permit a limited use of alcoholic beverages at church-sponsored events. Both can be appropriate if approached mindfully.
- When alcohol is served, it must be monitored and those showing signs of intoxication must not be served. Whenever alcohol is served, the rector, vicar, or priest-in-charge must appoint an adult to oversee its serving. That adult must not drink alcoholic beverages during the time of his or her execution of his or her responsibilities. If hard liquor is served, a certified server is required.
- Serving alcoholic beverages at congregational events where minors are present is strongly discouraged. If minors are present, alcohol must be served at a separate station that is monitored at all times to prevent underage drinking.
- Alcoholic and non-alcoholic beverages must be clearly labeled as such. Food prepared with alcohol does not need to be labeled provided the alcohol is completely evaporated by the cooking process; however, it is recommended that even in this case the use of alcohol in cooking be noted on a label.
- Whenever alcohol is served, appealing non-alcoholic alternatives must always be offered with equal prominence and accessibility.
- The serving of alcoholic beverages at church events should not be publicized as an attraction of the event, e.g. “wine and cheese reception,” “cocktail party,” and “beer and wine tasting.”

The Episcopal Church acknowledges the need for exercising a healing ministry and for offering guidance to victims of addiction and to members of their families.
The Church calls on all its members to take to heart the seriousness of the illness of addiction as a disrupter of family, economic and social life, and to do everything in their power to offer the love of Christ in a healing ministry to those afflicted persons and families. It is expected that the leadership of each congregation will be aware of local resources and programs that can provide assistance. The Diocesan Recovery Ministries are also a resource.

Gambling

Gambling is defined as participation in any game or activity where money or objects of value may be won by chance. Gambling is not be a regular or frequent part of the activities of any congregation, school, or diocesan institution. Occasional special events or fundraisers that include bingo or a raffle are permissible, provided the value of any prize does not exceed the $600 IRS reporting threshold. This policy applies to any event or activity of a diocesan institution, congregation, or church-related entity such as a school, youth group, outreach ministry, and the like, regardless of the location of the event or activity. All congregations, diocesan institutions, schools, and church-related entities must comply with this policy if any form of gambling is permitted at all.

Use of Buildings By Outside Groups

A parish may elect to rent or lease their facility to outside individuals and organizations. They parish may also offer use of facilities at no cost. Before entering into such an agreement, the parish must receive documentation that the outside individual or group has adequate insurance coverage naming your parish the additional insured. The parish should also utilize a usage agreement that clearly states policies and restrictions related to the usage. For assistance with this, please contact Chad Linder, Canon for Finance and Operations.

CLERGY MANUAL ACKNOWLEDGMENT

I acknowledge receipt of the Clergy Manual. I will abide by the policies of the Bishop of the Diocese of Central Pennsylvania as provided in this Manual.I have read and understand the contents of this Manual.

Signature

Printed Name

Date

MAIL TO:
Bishop's Office: P.O. Box 11937, Harrisburg, PA 17108 Attn: Carolyn Patterson

EMAIL TO: cpatterson@diocesecpa.org

(A fillable PDF of this form can be found here for easy emailing.)